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THE  
CANADIAN PRESBYTER.

IN THE KINGDOM OF GOD WE MUST LOOK AND LISTEN ONLY TO HIS ETERNAL TRUTH,  
AGAINST WHICH NO SERIES OF YEARS, NO CUSTOM, NO CONSPIRACY,  
CAN PLEAD PRESCRIPTION.—Calvin.



VOL. II.

Montreal :

PUBLISHED BY JOHN LOVELL, AT THE CANADA DIRECTORY OFFICE,  
ST. NICHOLAS STREET.

1858.

## P R E F A C E .

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In this, the *Second Volume* of the "CANADIAN PRESBYTER," we trust that our readers have found us true to the professions and promises with which we entered on this work. We have given a larger proportion of original literary matter, than is commonly found in similar magazines; and our articles have dealt with a broad and varied range of topics. It may be too much to suppose that all our views have enjoyed the concurrence of all our readers; but if their tendency has been to induce and foster wider habits of thought, higher conceptions of duty, a keener insight into the dangers that beset the Church, often under strange disguises, and a stronger attachment to the religious faith and ecclesiastical polity of our Presbyterian ancestors, our labors are rewarded, and our desires are satisfied.

Our Subscription-Book contains the names of many intelligent and influential men; but, unfortunately, the list is not numerous enough to yield any pecuniary profit whatever. Accordingly, we find with regret that we cannot offer to our esteemed contributors anything more than thanks, sincere and cordial. In the Index, we have, as in the first volume, marked the initials of the writer against each article, with the name in full above.

One of the Editors now withdraws, but the Magazine will be continued. The prospectus of the third volume will be issued immediately, and will obtain, we trust, the favorable and liberal support of all our brethren and friends who wish well to the Presbyterian cause in Canada.

THE EDITORS.

Montreal, December, 1858.

## CANADIAN PRESBYTER.

JANUARY, 1858.

## THE MISSION OF OUR CHURCH IN CANADA.

That the Church of the living God has a *mission* in the world, in all ages, is very manifest. It has been sent by express mandate to the ends of the earth, as the Ambassador of the Almighty, to speak the words of salvation and to finish the Saviour's work of mercy and love. In a subordinate sense it is Messiah or Sent. It is His body, who Himself had a mission in the world, which is in process of fulfilment by and through the Church. We are therefore assuming nothing to which we have not a just title, when we take it for granted that our Church has a Mission in this land, both, in the general, as part of the visible community of the faithful, and in special, as having, in Providence, a particular corner of the vineyard assigned as our field of labor.

We would not however speak of *our* Church in any narrow or sectarian sense, or regard ourselves as possessing privileges, or being under responsibilities in any way peculiar. In the largest view of the Christian Church's mission, we would identify ourselves with all the Protestant and Evangelical branches of the one Church Catholic in this Province. One thing we have all to do as our paramount work, and that we must do if we would vindicate for ourselves the title of Churches of Christ—the common Saviour, whom we all alike profess to serve, must be exalted and enthroned, and sinners whom he has been sent to save must be invited and persuaded to believe in Him. If we neglect this primary work, and prefer anything else to it, we are unfaithful to our mission and in revolt against the authority of our liege Lord. One and all, by whatever name known, and by whatever lines of distinction separated, and, it may be, isolated from one another,—Episcopalians with their Prelates, Wesleyans with their Conferences, Independents with their special fellowships, and Presbyterians with their Synods, all well marshalled hosts,—must, if faithful to their Confessions and most cherished traditions, regard all things as nothing in comparison with the excellency of Christ Jesus and the salvation of immortal souls. This, then, is our great common mission, in regard to which there is no respect of

denominations with God. To each and all it is said, "Show me thy faith by thy works. If ye profess to be Christ's disciples, go and preach not yourselves, but the divine message of reconciliation to sinners through the blood of the Cross."

This we regard as *our* great mission, and one which must ever stand in the front of all schemes and all endeavors, and to the vigorous prosecution of which we must gird up our loins in these days. There may, however, be special aims, subordinate to this supreme one, for which we may have a special vocation and the neglect of which may greatly interfere with the effective pursuit of the other. And here again we say that we take no narrow or exclusive view of our privileges and calling, but would identify ourselves with the large and well defined family of Presbyterian denomination. As Presbyterians, we cannot, without injury to our own cause, isolate ourselves from the *genus* and *type* to which we belong. We have in our internal organization and external form so much in common with others that what is predicated of ourselves may for the most part be predicated of all. There is a homogeneity about us which renders us remarkable, and the like of which is not to be found in any other type of denominationalism. We all hold up the same venerable and weatherbeaten standards of Westminster. We revere the memory of these learned and Apostolic men, Calvin, Knox and Melville. Our common glory is a free Christian commonwealth in which Christ is the crowned and sceptered King, and Presbyters are His ministering servants. We claim the same Apostolic paternity and succession, and the same resurrection from the dead at the Reformation. We drink from the same fountain of inspiration and aim in our several ways, with more or less faithfulness and zeal, to promote the Kingdom of our common Lord. Much therefore, that we shall have to say about *our mission* will be equally applicable to the Presbyterian family in this Province of which we form no unimportant a part.

*Our* work and mission as a Church in Canada may be considered under two general aspects, namely, *internal* and *external*. The *first* pertaining to character and organization, the *second* to plans and efforts.

I. Under the *first* or internal aspect of our *mission*, we would say that our *first* work is to *vitalize* ourselves.

That we have some vigorous life within us none will deny, and even our adversaries willingly confess. God has been pleased to revive the Reformation spirit among us in these days. For twenty years at least there has been a gradual infusion of life into our system, and this displays itself in a variety of Christian efforts more or less conspicuous. The reproach of being withered branches, or dry bones, has been removed, and we can at least say without boasting that some fruit-producing grace flows through the channels of our hearts. A purer and fuller evangel is preached from our pulpits than was common fifty years ago. Missions both at home and abroad have been instituted and maintained with an annual increase of zeal and liberality; and there is some disposition among us to do with alacrity what more may be required at our hands. The writer is not among the number of the croakers who are

continually bemoaning the supposed sad state of the Church, and who find no songs to chant more suitable to their feelings than the woeful lamentations of Jeremiah. There is a time for everything, saith the preacher, and among other things a time for mourning, but certainly our Church is not yet in so desolate a state as that a Christian Marius may find consolations in its ruins. For all this it becomes us devoutly to praise God and to take courage. Yet there may be a few things against us in this respect. We may need much vital force to bear us up in our conflict, and to give us that perfect development of beauty and form which are the attributes of the Bride.

(1) We think it manifest that we do want a considerable revival of *doctrinal belief*—a much more profound and general intelligence in regard to the definitions of divine truth. We fear that our Christian belief is of far too general and superficial a kind. In many cases a traditional orthodoxy takes the place of a personal faith. There may be much holding fast to that which is good, while there is little proving of all things. The former without the latter is of little use in the Christian Church, and of no use at all as regards personal character. A mere profession is absolutely nothing in the sight of God. We know how Christ denounces whitened sepulchres and the clean outsides of cup and platter. There is no vitality in such churchmanship. To attempt awaking such persons to Christian enthusiasm is like attempting to kindle a fire among stones. To revive intelligence in Scripture truth among the members of our communion is, therefore, a work to which we are urgently called. Influences of an opposite kind are exceedingly potent and prevalent in society at this time. Literature of a fascinating kind invites the attention of both young and old; and such, as a general rule, is its character, that it creates a distaste for religious knowledge and reading. There are, too, some good but mistaken people, who, in their zeal for the religion of sentiment and feeling, are ever decrying the doctrine and science of sacred things; not considering that mere sentiment and feeling, apart from knowledge and understanding, are but castles in the air without foundations that cannot stand in the hour of trial. Against both these influences our Church in this land should set its face. Ministers, elders and faithful people, should regard themselves as specially called, by the means of preaching and teaching, of Church services and Sabbath school, of prayer meetings and private fellowships, to lay a solid foundation of elemental Christian knowledge among our people. No Church possesses greater facilities for this thing than our own. As a text book our Shorter Catechism cannot be surpassed; and for the same end our traditional pulpit expositions of Scripture are invaluable aids. Nothing is more likely than the intelligent reception of truth to save us from the Scylla of worldly indifference to true religion on the one hand, or from the Charybdis of licentious and superstitious fanaticism on the other. The want of this among the rural and artisan population of England exposes them to the delusions of the wildest and most libertine of sectaries. It is too the possession of this same intelligent acquaintance with Scripture doctrine that, as a wall of adamant, has preserved our beloved Scotland from the inroads of modern anti-christian barbarism. Our influence as a Church should also be exerted to

retain the Bible in the common schools where it has been introduced, and to introduce it where it is not used. We cannot employ too many agencies for the indoctrinating of the young of this land with Scripture truth. Something of Christ should be taught every day, and no opportunity should be neglected that providence affords for this end.

(2) But while this kind of vitality—the vitality of an understood faith—is one of the works to which the Church is called, there is another vitality, namely, that of the heart, of equal if not of greater importance. The Church of Ephesus had many remarkable virtues—it had a pure creed and a zealous martyr-spirit; for which things it was highly commended by Him who stood in the midst of the seven golden candlesticks. But He had one thing against it, on account of which he threatened, and afterwards executed, his severest judgment. The Ephesians had fallen from their *first love*. This was their great crime. Where love is a-wanting there is nothing good or beautiful in the sight of God. Without it the Church's profession and knowledge, be they ever so sincere and solid, are but sounding brass and tinkling cymbal. It may be acknowledged that we, as a Church, are to some extent lacking in this cardinal virtue. The want of it, or the apparent want of it, is the vice to which, as a people, we have a tendency, and with which we have often been charged. On the most favorable view of our case, we cannot say that a very marked vitality of Christian affection is one of our characteristic virtues. That we are void of love it would be wrong for any one to allege. In the breasts of very many of our people there is, we are persuaded, a rich treasury of pure and fervent affection. But some how or other it often, too often, lacks force. Like smouldering embers, it does not usually burst out into a glorious flame. Now it would certainly be a great improvement to *vitalize* the love which we possess—to give it such energy and force as that it would display itself in ripe and plentiful fruition. What a charm it would superadd to many a fine and stalwart intellect,—many a clear logical and theological thinker! A wondrous transformation into moral loveliness would thus many a time be visible in the character and speech of rude and boisterous christians amongst us. As the rough and ungainly pebble becomes the beautiful gem in the hands of the skilful lapidary, and as the rigid, withered and formless cocoon becomes the dazzling joyous butterfly under the genial rays of the vernal sun, so too would the strong-headed leal-hearted presbyterian become the grandest work of Christ's creative power by the vitalizing of his heart with the all-transforming energy of Divine love. Our Presbyterian Church has for many ages been undoubtedly more remarkable for the clearness and intelligence of its faith, and the unswerving firmness of its orthodoxy than for the outflowings of its affection. The tendency of our peculiar national culture has not been to awaken very lively christian emotions, but rather to repress these as marks of weakness and to imprison the hearts' life within itself. This has given an aspect of moroseness and rigidity to our hereditary faith, and made us appear less amiable than we really are, in the eyes of the more frank and lively disciples of the Saviour. Now while such a nursing of affection and solitariness of individual character may do very well for our own spiritual necessities, and may make

strong and courageous soldiers of the cross, yet it will not win or attract the outlying world or make us a centre of *outgoing* light within the genial influence of which wandering sinners or wavering and broken hearts may be gently drawn.

If as a Church we are to leave a mark behind us on the sands of time, or to influence the future of this nation, we must cultivate our christian affections and permit our christian heart to expand itself, and pour its love unrestrained, alike over the fellowship of the saints and the haunts of perishing sinners. To this the attention and energies of every member and minister of the body should be unceasingly directed. It is undoubtedly a great duty to preach the doctrine of the Cross, but it is equally imperative on ministers to awaken in the hearts of the people the love which glorifies the crucified Saviour. Nothing would so effectually enlarge our ideas of privilege and duty as this love. It would for one thing sweep away those pestiferous enmities and envyings which fester in, and contract the spirit of many Churches, and grievously hinder the work of God. It would too, break down walls of partition between Christians which at present appear all but impregnable. It would be a second forerunner of the Lord and prepare the world for his triumphant reign. To obtain or to vitalize an element of christian life so potent as this is surely a *mission* to which as one man we are summoned by the God of Love Himself.

2. Another internal *mission* which we have to attend to in this land is that of *consolidation*. As a Church we are yet young; our foundations have but recently been laid; and our walls have been built, such as they are, in troublous times. There has not yet been sufficient time for settling. Many parts, it is to be feared, have been hurried up with unprepared materials, and daubed with untempered mortar. Our fabric, to a scrutinizing eye, has a looseness about it, and an appearance of insecurity in some of its parts, to which it were well that our attention should be directed. Here and there we want a strong buttress, or a supporting column, or a finishing pinnacle.

(1) To relinquish figure for fact, we believe, for example, that the Deeds of trust and purchase on which our Church property is held are many of them vicious in a Presbyterian point of view, and contain elements which are threatening to our stability and peace as a Church. Again, the mode in which Church property is sometimes managed is inimical to the spiritual and material progress of congregations, and consequently to that of the Church at large. An unreasonable and unwise dread often exists in people's minds of the influence of ministers, and even elders, in what are termed the temporal affairs of the Church. These are on this account often administered after the manner of the world and according to the frigid principles which pertain to merchandise—the buying in the cheapest and selling in the dearest market principle—and not according to the generous and enlarged economy of the New Testament. The consequence is that the privileges of religion are cheapened to the lowest figure, and the most unamiable grumbings are uttered when special calls are made for the decent celebration of the worship of God and administration of the bread of life. The only remedy for such a practice or tendency as this, is to consolidate our Church life—to get our people, from the highest to the lowest, to feel that they are members of the *spiritual* body of Christ and are all one in Him; that the money which is offered to God is as *spiritual* as the bodies of believers which are presented a living sacrifice in every act of worship; that the minister is no more spiritual than the member; that that which is likely to tarnish the minister's soul is equally dangerous to the purity and integrity of the member's; that if there be elements and duties in the Church which are *unspiritual*, so much the more need of the union of all the spiritual to resist their influence, and to leaven them with the transforming spirit of the spiritual kingdom of God. It is a



weakness which should be sharply rebuked for men to think that anything pertaining to the welfare of the Church is, in its own place, contaminating to the mind or the heart of a minister or an elder, or a spiritual man of any kind. The idea of secularities in the Church, from which certain of its members are, as a prescribed class, to be excluded, is only or chiefly maintained when the Church itself becomes secular and loses the spirituality of its first love. We fear not to say that the Churches most successful and progressive in all the departments of Church economy, will be found to be those in which ministers, elders and deacons, or committees, unite as with one head and heart to devise and to execute, according to their several ability, what is best for the interest of Christ's kingdom. The separation of a Church's economies into independent parts leads inevitably, unless the grace of God prevents, to divisive and schismatical courses. In these matters, therefore, we have a work of consolidation to effect in our Church in this land, without which we shall never be strongly compacted together as one body.

(2) Another point under this particular we would refer to, namely, the facility with which many of our people throw off the solemn obligations of office and membership. If an elder or a deacon or a member does not get all his own way, or does not get that amount of deference paid him to which he thinks himself entitled, or is offended by something the minister or a brother office-bearer or member says or does, or finds that his motives are questioned or his wisdom impugned, straightway and without the least consideration of his solemn vows or his Christian duties in such a case, he abandons the post with which as a sentinel or a soldier in the kingdom of God he is entrusted. Many a time such courses bring confusion into the Church, wound the minister's heart as with a thousand darts, and retard for many a day the gracious influences of the gospel. Such persons, we hesitate not to say, are spots in our feast of charity, and do much to loosen, if not to snap, the bonds of Christian affection which bind our members to one another. To remedy this state of things men should be solemnly cautioned to count the cost ere they enlist under the banner of Christ, but when once there it should be fearlessly declared as a doctrine of the Christian faith, that a deserter from the army of King Jesus is guilty in His sight of rebellion and revolt. There has been so much nonsense spoken and written by Romanists and prelatists about the sin of schism, that many good Protestants seem to imagine that no such a sin is spoken of in the Bible. They forget the woe that Christ himself pronounced against the man by whom offences come. We do not affirm that the evil of which we are speaking is one that abounds in our church, still it is not unfrequent, and unless a healthy public sentiment be awakened against it, it may in not a few instances prove disastrous to its life and integrity.

(3) Another matter which needs consolidation is that of representative elders in our Presbyteries and Synods. There is not a Presbytery in the Province in which there is anything like a good representation of the eldership. In some of them it is a rare thing to find an elder at all. They take little interest in our ecclesiastical business, and as a result they are not instructed in ecclesiastical proceedings. The regular meetings of our Presbyteries are not very frequent, and there are few congregations who can not spare one of their elders to attend to this important Court of the Church. With all our respect for the legislative wisdom of ministers, we are yet of opinion that they are liable to make serious mistakes if left without the counsel and presence of elders. Nothing would tend more to elevate the popular influence of Presbyteries than the regular attendance of our elders. They would carry home with them to the circle of their friends and to the congregations whom they represent a true knowledge of the Church's proceedings and labors, and thus infuse a salutary *esprit de corps* among its

adherents. As it is, in most cases, the knowledge of a Presbytery's proceedings are to the people shrouded in mystery, and the idea that a Presbytery is a priestly conclave, is too generally entertained. The same evils do not, to the same extent, pertain to our Synod. Here we have generally a goodly representation of elders, and the benefit of their wisdom and experience; but even here it would be better if their voice was more frequently heard, and their practical sense more largely infused into our decisions and debates. It is not expected that as a rule they should define or philosophise, or speak so expertly or eloquently as ministers, but their words, if but few, would in general indicate the pulse of the public sentiment, and give practical direction to our legislation. We greatly want elders practised in Church processes, who will take their rightful place in our deliberative assemblies and make their influence be felt on the Church. Whatever the Church can do to consolidate in this way her Apostolical organization, will greatly promote her interests in this Province.

II. We have little space left to speak about *Our Mission* in its *external* aspect, nevertheless, we may be permitted to say a few things in regard to it. That we have a vast external work to do is obvious to any one even slightly acquainted with our position in this province.

(1) We have to watch over the spiritual welfare of Presbyterians from the mother country. They are arriving by thousands every year in this land, and spreading themselves over its western districts especially. It will not do for us to neglect these our brethren. They should be our first and chiefest care. Hitherto they have not been neglected. To the full extent of our abilities we have ministered to them in spiritual things. In this respect no Church is better entitled to the name of "missionary" than ours. No part of our Lord's commission have we attended to with greater faithfulness than this, and we have our reward not only in the divine blessing but also in the rapid increase of our members and adherents. That there is much yet to be done in this field we readily acknowledge, and of this our Presbyteries are fully sensible. That which hinders further exertions both in the east and in the west is the lack of these two important elements, namely; *money* and *men*, or *men and money*. It is difficult to say which of these is the greater necessity; sometimes the one pinches and sometimes the other. In most cases both are in demand, and a famine in regard to them an equal source of solicitude. It is gratifying to be able to say that neither of these evils arise from any marked culpability on the part of the Church—they are incidental to our position. Every year we are becoming more able and more willing to give both money and men to the Lord. Our income for Church purposes shows a gradual expansion. In 1855 our annual contributions for ministerial and missionary purposes amounted to £25,000, and the value of our property to £60,000; in 1856 the amounts were respectively £30,000 and £100,000; and in 1857 they were £37,000 and £110,000; showing a gradual increase and expansion of our material resources. If in this respect we keep our ground and add to former labours a just measure of increase, we shall not be altogether unfaithful to our mission. The same may be said as regards our Collegiate institution, from which we obtain our chief supply of men. Our educational apparatus has been greatly enlarged during the past two years. We have a College property purchased at considerable cost and nearly free of debt, and there are now three professors of well known ability, engaged in the work of tuition. The number of students on the college Album, was in 1855, 43; in 1856, 56; and in 1857, 60; showing a gradual and pleasing increase in this department also. This is so far satisfactory. Upon our College, it is evident that the hope of our Church mainly rests. Men trained by ourselves and sprung from our people, whose traditions and affections all belong to the country, will be the life and power of the Church. They will root it into the

soil and give it a truly Canadian form and character. We have therefore no higher mission than that of maintaining our College in its utmost efficiency and life. The eye of the Church is fixed upon this institution; and close public scrutiny is directed towards the character and attainments of its alumni; not however, in any captious spirit but in the fond hope that sanguine wishes for its success may be realized in the fruit which it bears. Any honor or eminence that our College wins will, we are sure, be a source of general joy to the Church; and any tarnish to its character or reputation which it suffers will be a source of general sorrow. Nothing is more manifest than that the strength of the Church should for some time be directed to place our College in such a commanding position as that it will be an honor and a blessing to the Church and country.

(2) There are other external missions to which in due time the attention of the Church must be directed. Our large cities are now becoming as bad in point of religion and morals as any of the cities in Europe. Hitherto we have had enough to do to build and maintain tabernacles for our own use, so that little attention could be paid to this field of labour, but now this excuse cannot be generally pleaded, and the call for us to enter into the waste places of the land is more urgent than ever. It is a lamentable fact that no special agency of any moment is at present employed for the evangelization of the lapsed and popish masses in our Canadian cities. The vigorous, turbulent and dangerous Irish Roman Catholics, have had no one in these lands to care for their souls. The people are increasing in political importance among us, and from their servility to priestly influence, threaten the liberties and well-being of our land. Yet Protestants are doing nothing to enlighten their minds or to save their souls. It is surely high time that we were girding on our armour. If we don't now assault the stronghold of the enemy with spiritual weapons, there is great reason to fear that we shall ere long have to defend from its assaults our own liberties and lives with the carnal sword. That we have a mission in this direction is very manifest and it might be well for us to consider what, if anything, can be done at present to overtake this work of evangelization. In regard to the French Missionary work there are signs of activity in our Church. For many years we have given this mission our countenance and support, and it is to be hoped that, considering the magnitude and importance of the undertaking, we will not relax in our efforts, but rather that our zeal will be greatly increased. At some future time we shall direct special attention to this interesting field of missions, in the meantime we can only hope that our present ground will be at least maintained. Other channels of missionary labour are undoubtedly open to us, but it may be our duty to concentrate, instead of spreading out our resources and strength. It is impossible that like Atlas we can take the world on our backs, or that we can launch out into every enterprise that presents itself. We have only a certain amount of capital given us to trade with,—two, five, or ten talents as it may be. Whatever, therefore, we undertake it will be wise in us to count well the cost, and to keep within our means. It will be fatal for us to attempt works which only powerful Churches can undertake, and which tax all their energies to carry on. However large our desires and wide our sympathies may be, it is evident, that for some years to come we must confine our enterprises within somewhat narrow limits. We are now without a foreign mission scheme. Our missionary has returned to Scotland, and is not likely to resume his labours in India. We do not very much regret this issue. From the first we were convinced that an Indian mission was too large an undertaking for our yet infant Church. With the experience of the past we may now be able either alone or conjointly, to select some field of foreign labour which we can cultivate with effect.

(3) The only other external mission which we have space to note is that of union with other Presbyterian Churches. There is less need that we should enlarge on this subject seeing it has occupied so much of our space for the past three months. Still it is of importance to keep the question constantly before the Church. That our mission lies in this direction, few, we believe, have any reasonable doubt; whether we shall be able to accomplish anything real in this age and generation, is another question. If we cannot consummate the glorious work we can at least lay the foundations and leave it as a sacred legacy to posterity. We wish we could see any prospect of a movement in this direction in the Church in connection with the Church of Scotland. We fear that in that community the feeling for the most part is all the other way, and that we shall have to contend with them for our own ground against the pecuniary resources which the Church at home and the Clergy Reserve Fund has put into their hands for the purpose of aggressive extension. We, it is true, need not fear these unspiritual weapons knowing that they carry with them a fatal influence upon the liberality, independence, and spiritual life of congregations. This state of things in that Church is certainly to be regretted and we can only wait for a more genial state of feeling and a more favourable condition of things; sure we are that it will one day see it to be for its own interest to unite on just and equitable principles with the other Presbyterian Churches.

With the United Presbyterian Church there are good hopes that ere long we may see a union. The symptoms are exceedingly favourable. The minds of the ministers and especially of the people are fast ripening to this result. Obstacles are being seen through, if not also removed out of the way. Many of the children of God in both communions hail the prospect of union with exceeding joy. Anticipations are already being entertained of the Christian affection which such an event will awaken in the common Church, and of the largely increased zeal and effort for the common kingdom which it will inaugurate. We know of no principle that ought to stand in our way. A mutual large mindedness will effect an equitable and honorable understanding in regard to those points on which we differ, and a mutual brotherly kindness, and charity, will arrange the terms and forms to mutual satisfaction. Let each meet the other as equal should meet equal—neither exacting preference of the other—neither acting with arrogance or speaking with contumely—each seeking with no by-ends the honor of the common Lord—let this be our manner and spirit of approach to each other, and there can be no doubt as to the issue. Christian prudence and circumspection are, we grant, necessary in every step that we take, and all the more as we approach the nearer to each other. It would mar our union if by any hasty or ill-considered step we should so wound the conscience or the feelings of any brother as to lead him to stand aloof from the United Church. There must be none left behind. We are in hope that even the most stubborn of our "bairns" if considerately and kindly treated will yield to the tide of common affection and sink personal points on behalf of the general good. In an appendix to our last article on union we had occasion to notice in few words a letter which we thought to be rather injudicious that appeared in the United Presbyterian Magazine; and we expressed in regard to it, as we thought, a very natural fear lest it should indicate a change in the policy and feeling of the editor of that Magazine in regard to the question of union. We regret that the editor should have regarded our words either as illogical or unkind. We meant no offence and are now happy to find that our fears were groundless. He very frankly states "we were always anxious for an honest, hearty union, and are so, as much as ever." For this we are glad and, we do trust that at the next meetings of our Synods a way will be found for an *honest, hearty*, and we will add *speedy* union. When this is accomplished we shall have fulfilled one most obligatory mission which our Lord has given to His people in all ages and places—that they should be ONE as He is One with the Father.

## OUR POLITICS.

Politics are inseparable from freedom. They may be stifled in countries despotically governed; but wherever there is open Parliamentary legislation, with liberty of the Press, and a diffusion of intelligence throughout the community, the public mind must and will occupy itself with political discussion. Even when such discussion provokes censure by its violence, it is not without value as a sign of national life.

The 'Canadian Presbyter' has higher aims than to treat of the party politics and strifes of the day; but it cannot overlook the important relations which subsist between religion and state-policy, or hold its peace, when a testimony is required in behalf of a higher probity and fidelity in the conduct of public affairs.

Canada recognises no Established Church; and yet there is no country in which the course of legislation and government is more affected and complicated by ecclesiastical influences. Before the union of the Provinces took place, the assumption by the Episcopal Church of a dominant quasi-established position in Upper Canada gave a peculiar bitterness to political feeling. Since the union, the nice balance of population and power between Protestantism and Popery in United Canada, has embarrassed successive administrations, and tempted politicians to reach or retain place and sway by such ecclesiastical influences as may be obtained 'for a consideration.' How far our public men have succumbed to such temptations, it is not for us to say. Indeed we do not hold them so culpable as those, who, in the pretended interests of religion, alternately seduce and condescend them to fill the coffers and foster the influence of their particular Church. If the question were raised whether politicians have corrupted ecclesiastics, or ecclesiastics corrupted politicians the most—we should feel inclined to decide in favor of the politicians.

The long vexed question of the Clergy Reserves being settled, and the claim of the Episcopal Church to be the Protestant Establishment being publicly disowned, the religious communities or denominations of Protestants in Canada are no longer alienated from one another on political grounds. They exert a sound moral influence over public opinion, and over the Legislature, but are no partisans, and seek no exceptional privileges from the rulers of the State. The questions that now most strongly agitate the country are those which grow out of the differences between Protestantism and Popery. Shall the present system of Common School education be maintained? Shall the large appropriations of public money to the support of ecclesiastical institutions be continued? Shall the Orange Association be incorporated by law? No questions are more eagerly discussed than these. The great point of Western policy also—representation of the people according to population—receives its principal importance from its bearings on Protestant or Popish ascendancy.

We unfeignedly deplore all prostitution of the sacred name of religion in party strife; but the blame attaches to the aggressive, ambitious, and worldly spirit of Popery. In so far as the Church of Rome is a religious body, Protestants are ready to meet it with religious weapons, with the word of God and with prayer. But in so far as it takes a political character, Protestants must encounter it on the political arena, and expose its designs as injurious to the best interests of the country. Grave is the error of those who regard the Church of Rome merely as 'one of the religious denominations', whereas it is a vast political machine, managed by persons who care for nothing but the aggrandisement of their own system, and fraught with danger to the liberties of the people, and to the authority of the Crown. Our country wants a Legislature and a Government that will maintain a perfect independence of the Church of Rome, offering

no indignity to its Priests or people, but on the other hand yielding to them no State countenance or exceptional privileges whatever. Such a course of action might excite a loud outcry for a time, but it is just—and justice is the only sure basis of ultimate tranquillity.

We find much to lament in the current language of Colonial politics. Though some allowance may be made for excited feelings at the time of a general Election, no sufficient excuse can be offered for the abusive unscrupulous language habitually employed by a considerable portion of the Public Press—and not unheard even on the floor of the House of Assembly. Surely there may be political discussion without the use of slang or nicknames, without violent personal attacks, and copious imputations of corruption and deceit. By the familiar use of such language, the public mind becomes demoralized and degraded, and public men are tempted to be reckless of character because whether virtuous or not, they must encounter misrepresentation and calumny. Where are the *gentlemen* of the press?

If we are asked to state definitely our own politics, we shall endeavour to do so in two or three chief points.

Our policy is to place in authority and honor honest men who fear God and speak the truth. It is of no moment, what their national origin, or what their early preferences and sympathies may have been, if they are men of religion and integrity, we wish to see them in the front rank. The country has been injured, not by stupidity so much as by unscrupulousness. Clever men without conscience are its bane. Righteous men in high places are its present necessity. They will do what is right. In a word, we want not measures but men. It is a dictate of more than human wisdom and of large application—“make the tree good, and his fruit good.” In vain we expect good fruit from our legislative tree, till it is made good, by the infusion into it of a new sap of goodness and virtue. It is said, indeed, and the statement, if at all true, is a very mournful one, that the Canadian Constituencies do not generally desire men of very high principle or integrity as their representatives, but prefer pliant and cunning politicians, as better acquainted with ‘the ropes and wires,’ and more likely to procure Government favors for their particular localities. We are loath to credit this; but if it be so, there is cause for every Christian Church and every godly man in the land to bow in humiliation and prayer before the Most High, and there is an imperative necessity for a more vigorous use of the pulpit, the press, and the school, in the formation of a better and nobler national conscience and will.

Further, our policy is to attend less to the multiplication of new laws, than to the faithful administration of the good laws we already possess. We are convinced that a firm and fearless execution of the law is a great desideratum in every community or commonwealth on this side of the Atlantic. One of the chief elements of England’s greatness is the universal reverence for law, and the assurance that the law is and will be impartially and equitably administered. It cannot be said that such feelings prevail to the same extent in the United States and Canada; and we regard with great apprehension the habituating of the people to see laws passed, and thereafter left unexecuted, or permitted to be treated with scorn. The impunity with which the gravest crimes have been committed in Canada East, and the general disregard of the laws to protect the Sabbath, and to check intemperance, have had a most injurious effect. Let the country demand that law and justice be not exposed to contempt.

Once more, our policy is to shun the needless irritation of sectional and national feelings, and to unite all reasonable men in promoting the good of ‘the land we live in.’ No words are too strong for the reprobation of that man’s conduct, who fomented jealousy between one section of our country and another,

who excites the west against the east, or the east against the west—who inflames the British against the French Canadians, or the Irish against the English and the Scots—or who wilfully raises a whirlwind of polemical animosity, on which to bear himself into the place of power. O! only we condemn all such policy as uncharitable and unpatriotic, and desire that great affairs of State should be discussed and managed in a large and generous spirit, apart from all merely local, sectional, or sectarian interests.

Of the comparative merits of existing political parties we have nothing to say in this place. *Sides* and parties there must be under representative or Parliamentary Government, and provided that there be no slavish adherence either to an unscrupulous administration or to a factious opposition, we should be glad to find Presbyterians on both *sides* of politics. The Church is not to stand on the planks of one party 'platform' or another—but ought to comprise men of various views on questions of ordinary politics, if of one mind and heart on essential points of truth and virtue. It should thus be rendered impossible for any selfish politician to calculate on having the influence of the Presbyterian Church at his back. In former days the Church of England was in Upper Canada the main stay of Tory politics—but the result has been to injure that Church materially, to deprive her of advantages which she reckoned secure, and to throw the country into a strong current of democratic tendency, which no party in Church or State is able to stem.

Presbyterians, if faithful to the genius and history of their Church, must ever prove themselves staunch friends both of order and of liberty—of conservatism and of progress—firm loyalists, and as firm defenders of true popular rights. It is matter of regret, that comparatively few Presbyterian gentlemen, of good standing in the Church, go into Parliament, or take any prominent part in the conduct of public affairs. It cannot be that public spirit, or intelligence, or talent is less among Presbyterians than in other Protestant denominations. A few and these among the ablest men in the Provincial Parliament, are Presbyterians by education and by preference; but we cannot claim as attached to our Church any adequate proportion of the leading spirits in public life. Can any one explain why it is so?

Above all questions of denominational influence however, we place the urgent need of calling honorable, independent, and religious men to the public service. Let not our country be left to be the prey of political adventurers and charlatans. Let us delight to honor men of character and veracity, whose morals extend to their public as much as to their private life, and whose patriotism is guided by that fear of the Lord which is the 'beginning of wisdom.' Let such Legislators and Ministers of State be given to us, and the politics of Canada would soon be rescued from their present reproach; the subtle encroachments of Romanism would be resisted—the revenues of the country would be devoted to the developments of its resources, not squandered to purchase party support—the laws would be administered with vigour and impartiality; and so the foundations laid of a national character and career truly noble and great.

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#### CRITICAL EXPOSITION OF ST. MATTHEW IX. 16.

"No man putteth a piece of new cloth into an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse."

Few passages of Scripture have been more misunderstood than this, and there are few in regard to which a greater amount of shallow criticism has been expended. So far as we know, the true interpretation has never been given; and

the different English commentators do little more than repeat the common exposition which has been handed down from one generation of critics to another. Little independent thought seems to have been exercised upon this passage; and the history of its interpretation affords an illustration of the danger of running to commentators whenever a difficulty in Scripture occurs, instead of exercising prayerful and independent thought upon it. When the mind is preoccupied by an erroneous view suggested by some great name, even though such view may not be quite satisfactory, it is in a much worse position for discovering the truth, than if it had been left entirely to its own resources. An erroneous exposition is not only worthless, but positively mischievous, for it acts as a screen to prevent the light of truth from entering the soul. The poor student thus misdirected is like a man who has been put upon a wrong road, and after having travelled far must retrace his steps to the point from which he set out, ere any real progress can be made.

The interpretation of this passage usually given proceeds upon the idea, that a worse rent is made in the old garment by the process of mending, than existed in it before. This is the idea which essentially pervades all the various commentaries. Matthew Henry adopting the opinion of Whitby, supposes that our Lord meant to teach in these words, that His disciples had not then strength sufficient for the duty of fasting. "This is set forth in two similitudes," he says,—“one of putting new cloth into an old garment, which does but pull the old to pieces.” Scott explains it more elaborately. "It was not usual," he says, "to take a piece of woollen cloth, which had never been scoured, or prepared, and to join it to an old garment, because its rough and unpleasant sides would not suit the soft old cloth, but would rather tear it further, and make the rent worse, &c." Adam Clarke enters a little more fully into the verbal criticism of the passage, but his view is identical with that of Scott. He translates the first clause thus:—"No man putteth a patch of unscoured cloth upon an old garment." "This," says he, "is the most literal translation I can give of this verse, to convey its meaning to those who cannot consult the original, *rakos agnaphon* is, that cloth which has not been scoured, or which has not passed under the hand of the fuller, who is called *gnaphcus* in Greek." The latter clause, "for that which is put in to fill it up taketh from the garment," &c., he thus explains,—“Instead of closing up the rent, it makes a larger, by tearing away with it the whole breadth of the cloth over which it was laid; *airei gar to pleroma autou*, it taketh its fullness or whole breadth from the garment.” Even Dr. Campbell, certainly one of the most acute of our verbal critics, takes the same view. He translates the text thus. "Nobody mendeth an old garment with undressed cloth, else the patch itself teareth the garment, and maketh a greater rent."

It cannot be disputed that the Greek word *agnaphos*, signifies literally undressed, and is applied to cloth that has not yet undergone the process of fulling. But then there can be just as little doubt that woollen cloth newly taken from the loom is thin, and raw, and not only dirty, but soft with oil; and that the process of the fuller not only dresses and cleans, but thickens it. We contend therefore that unfulled cloth, fresh from the loom, is thinner and would be less likely to tear old cloth to which it was sewed, than dressed cloth, which had been thickened by the art of the fuller. And farther, though the word literally signifies undressed, we can easily see how it might be used also to signify *new*, so that we think our translators were perfectly justified in rendering the word *new*.

It will be universally admitted by our readers, that Scripture best explains Scripture. Let us turn then to the parallel passage in Luke v. 36, and see if it affords us any light upon the subject. "No man putteth a piece of a new gar-



ment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The idea conveyed by Luke is obviously this,—that no man would be so foolish as to take a new garment, and deliberately cut a piece out of it, for the purpose of mending an old one; but if he were so foolish as to do so, he would spoil both; for in the first place, he would make a rent in the new garment, and in the second place, the piece that was taken out of the new would not correspond with the old. The object of our Lord, in this passage, is evidently to expose the folly of attempting to blend the old dispensation with the new,—to graft the rites and austerities of the Mosaic law upon the simpler and more spiritual institutions of the Gospel. This was just what the Judaizing teachers attempted to do, and nothing could be better fitted to expose the absurdity of the attempt, than the illustration employed in the passage which we are now considering. The Greek words as they stand in Luke are as follows:—*Hoti oudeis epiblema himation kainon epibaltei epi himation palaiou; ei de mege kai to kainon shizei, kai to palaiou sunphonei to apo tou kamou.* Literally translated these words are in English, "no man putteth a patch of a new garment upon an old garment; if otherwise, then both the new rends, and that taken from the new does not agree with the old." We do not see how any man of ordinary common sense, whose mind has not been preoccupied with error, can put any other meaning upon this passage than we have done. The patch is not, let it be observed, said to be of *new* cloth, but of a *new garment*; and in the last clause the meaning is put beyond all reasonable doubt, when the patch is said to be that taken from the *new*. The only thing bearing the semblance of a difficulty arises from the peculiar use of the word "*shizei*," which is translated in our version, "*maketh a rent*." Now, in what does it make a rent? It is commonly, but very improperly, understood to be in the old garment. We contend that, had this been the case, its nominative would have been "*epiblema*," the patch; but instead of this it is "*to kainon*," the new garment. And what does it make a rent in?—in itself. In other words, it *sustains* a rent; it is quite common to use active verbs in a neuter sense. Thus we say the cloth *tears easily*, the wood *splits freely*, though both these verbs, *tears* and *splits* are properly active. And so in this passage, the verb "*shizei*" is used in a neuter or passive sense, and should have been translated "*rends*," or, if translated with as much freedom as it is in our version, "*sustains a rent*, or, *is rent*." It is to be regretted that none of our standard English commentators have fairly faced this passage in Luke, which, to the English reader, must appear very different from the parallel passages in Matthew and Mark. Even Albert Barnes, who generally grapples manfully with a difficulty, instead of explaining the passage in Luke, refers simply to what he has said in the parallel passage in Matthew. But worst of all, Dr. Campbell, in his new translation, forces this passage into an agreement with Matthew, and in order to do so, takes liberties with the original, which no honest translator should do. He translated it thus:—"Nobody mendeth an old mantle with new cloth, otherwise the new will rend the old; besides the old and the new will never suit each other." In his notes, Dr. Campbell does not venture upon a defence of this translation, or attempt to justify the liberties which he has taken with the original. These liberties taken by Dr. Campbell, admitted to be one of the ablest modern translators of Scripture, may well make one jealous of new translations. How differently do the venerable translators of the authorized version act. They give an honest and very nearly literal version of these passages; and the writer of this article feels himself bound in justice to say, that it was whilst reading the authorized version of the passage in Luke, that the true meaning flashed upon him.

It should be remarked, that there is a reading countenanced by some of the best MSS, namely—*apo himation kainou shizas*, which places the interpreta-

tion, which we are contending for, beyond dispute. This reading, Olshausen says, is no doubt authentic. "It has perhaps been omitted," he adds, "merely in order to assimilate the narrative of St. Luke to the description given by both the other Evangelists." He gives the view, which we have done, of the passage in Luke. But with the lax views which he has of inspiration, he conceives the simile as given by Luke different in meaning from that given by Matthew and Mark. He says that the narrative of St. Luke appears somewhat modified, and that he prefers the representation of St. Matthew and St. Mark. This we regard as most irreverent language. Each of these Evangelists professes to record the sentiments of Jesus, and we shall now show, that though the words, or mode of expression, may be a little different, the meaning is precisely the same in all.

The Greek words, as they stand in Matthew, are as follows:—"oudcis de epiballci epiblema, rakous agnaphou epi, himatio palaio airci gar to pleroma autou apo tou, himatiou, kai hiron, shisma ginetai." This we translate literally—"No one putteth a patch of a new fragment of a garment upon an old garment; for this takes away its completeness from the garment, and a worse rent is made." This, we contend, is a much more literal translation of the passage than that contained in the authorised version. The word "rakous," translated in the authorised version *cloth*, signifies, according to Schleusner, "a part cut off, a rag, a particle of cloth, a torn garment." To translate "rakous agnaphou," therefore, "new cloth," is to mis-translate it; for it undoubtedly signifies "a fragment of a new garment." Our translation of the second clause—"for this takes away its completeness from the garment"—is perfectly literal and natural, whereas that in the authorized version is supplemental and inverted. The last clause, "and the rent is made worse," as it stands in our version, gives quite an erroneous view of the original. There is no definite article in the original; and it should have been translated, "and a worse rent is made;" that is, a worse rent is made in the new garment, than the rent in the old, which the new piece was cut out to mend. The verse in Matthew, then, may be thus freely translated—"No one puts a patch of cloth cut out of a new garment upon an old garment; for this takes away its completeness from the new garment, and a worse rent is made in it, than that which was in the old, to mend which the new was cut out.

In the parallel passage in Mark, the words are slightly different; but they admit of being translated in the same way. The second clause is a little difficult, whichever way it is translated; but we think the rendering we shall put upon it, is the most literal and natural. The second clause runs thus—"ei de me, airci to pleroma autou to kainon tou palaioi." These words we translate thus: "But if otherwise, the new of the old (that is, the new patch put upon the old) takes away its completeness (from the new garment.)" The whole text, as it stands in Mark, we would thus freely translate—"No one sews a patch composed of cloth taken from a new garment upon an old garment; but if otherwise, the new patch put upon the old takes away its completeness from the new, and a worse rent is made."

We are satisfied that no scholar will dispute the general accuracy of the interpretation which we have given of the passage, as it stands in Luke; and we feel persuaded that the translation which we have given of the passage in Matthew, renders it not only consistent with Luke, but that it is more literal and natural than that usually given. We do not feel so thoroughly satisfied with our interpretation of the passage in Mark. The words there are not easily translated in any way. But it will be admitted that in difficulties of interpretation we ought to seek light from those passages which are plainer and more intelligible; and applying the light derived from the passage in Luke to the elucidation of the passage in Mark, we arrive at a consistent and legitimate interpretation, without doing violence to any rule of grammar.

We reverently believe in the inspiration of Scripture. We regard the Bible as the very Word of God; and would sooner believe that an error had crept into the text of Mark, than that it was not perfectly consistent with the parallel passages in Matthew and Luke. But there is no necessity for any such extreme measure; for we have seen that the words of Mark admit of an interpretation in perfect harmony with the other Evangelists. We are not aware that any successful attempt has hitherto been made to harmonize, and give a critical exposition of these passages. We have done our best, and if this article shall be the means of calling forth a more scholarly and successful effort, we shall rejoice, and be among the first to bid it welcome.

W. B. C.

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### THE INDIAN CALAMITY.—A LESSON FOR CANADA.

The most interesting subject in public journals and periodicals has for some months been India. The whirlwind which has swept over that land has made a wreck of what were fondly esteemed the monuments of advancing civilization, and has drawn into its vortices of blood hundreds of British families. The still sob or loud wail over murdered sons and daughters ha- echoed from palace and cottage, and the sable weeds of mourning have hid for a time the robes of gayety and mirth. Nor has its influence stopped with families, whole nations look on aghast,—a jealous America, a rival France, a hostile Russia, and an enraged Naples, have turned with an eye of friendly sympathy to the sad spectacle. Never, perhaps, has our world witnessed more affecting proof of human sympathy for suffering, triumphing, as it has in all but a few perverse, depraved minds, over selfish feeling. Churches have felt the power of the tornado; the blood of missionaries cry out to some; the flight of missionaries and the loss of property affect others, and a complete stop put to almost all missionary enterprise in that interesting part of the Heathen field, which, but the other day, looked so promising, calls all to listen to God's voice, and learn for the time to come. Suddenly and unexpectedly the convulsion came; scarcely were the distant rumblings heard before the thunder rattled over head, and the bolt of vengeance scattered ruin around. Every heart pants for the end, but it is not yet, still we rejoice that the fury of the storm is over. We may therefore look into these desolations and ask what they teach us.

It is not our intention to dwell on the horrors of the outbreak, nor yet to speak of its political aspect, with the view of urging investigation into the causes from which it arose, and devising the best way to remove them. We feel, however, that we should learn something from God's fearful judgments,—and if ever a lesson was clearly taught by God, he has taught us in these events this lesson—that *He rules among the nations, and will not let sin pass unpunished*. Bleeding hearts, mangled corpses, wrecked hopes, blasted prosperity, all declare that *a nation's sin will find it out—God will visit for these things*. This principle we would apply to Canada, and we shall endeavor to read from the blood-stained page of Indian history a lesson for our Province. We too have our sins, they have already found us out to some extent, and lest God be provoked to execute more vengeance, it were well for us to look if there be not similar reasons among us to bring down sooner or later similar retribution from heaven.

We shall refer to two sins, the likeness of which we discern in the Indian troubles, overlooking meanwhile many others which might be pointed out. In referring to these sins as causes of the outbreak, we only echo the statements of statesmen and divines, of political papers and ecclesiastical periodicals. From the platform and from the pulpit, in the senate house, in sermons and articles,

in lectures and in speeches, an unvarying denunciation is uttered of these two monster evils, as having in no small degree had to do with India's troubles.

1. The unchristian and pusillanimous encouragement of Hindoo idolatry by the British Government. We charge this on the Government, for surely the nation as a whole has been held guilty by God for the sin of the East India Company. Britain is a Christian nation, blessed with the Gospel, the doctrines and principles of which have been her palladium. Civil and religious liberty upheld by the truth of God, has made her a match for the nations abroad. The leaven of Christianity has saved her from those influences which in other lands have produced anarchy and revolution. Yet Gospel-blest Britain has denied that blessing to India. We need hardly dwell on the particular instances. Never has the Indian Government assisted Christianity, directly or indirectly,— nay, it has up to a very late period systematically opposed it. It forbade missionaries to land on British-Indian soil, and made them seek refuge under a foreign flag; it even arrested and banished one man of God. It has frowned on Christian enterprise, and punished Christian faithfulness. Sir Porigine Maitland was sent home because he refused to order British soldiers to honour an idol's festival, and a Sepoy was dismissed from the army because he became a Christian. Nor can we stop here. The British Government has propped up idolatry. The tax connected with the hideous worship of Juggernaut was expended for idolatrous purposes by British officials. Baptized Christians asked the idol's permission to take it under their protection, and reverently received that permission. A British Christian presided at the monstrous festival, and spread the cloth of gold for the idol, and by authority of Christian Britain, urged the poor heathen to the revolting rites of Juggernaut's worship. Temples were built for idols by Britons, and ladies and gentlemen paid their respects in them. A British officer in a time of cholera gave Sepoys money with which to propitiate an idol, and told them to worship. Religious devotees, dancing girls, prostitutes, and Brahminical teachers were supported with British funds—£70,000 annually were expended in the Bombay Presidency in subsidies to Hindoo and Mahomedan shrines. Village expenses besides to a great extent consisted of money for idolatrous purposes. British soldiers with salutes and music added to the imposing pomp of devil worship, and British cannon boomed to proclaim the triumph of satan's power. To these things add the sinful connivance at immoral, cruel and murderous practices which have just recently been put down, and then say, has Britain fulfilled her trust? True, some of these are old stories now, and things were much better when the outbreak took place; still God visits the father's sins upon the children, and we see the evil fruits of the seed our fathers sowed.

Mark, now, the connection between the sin and punishment. Idolatry had been petted and pampered; Government feared to touch their ancient institutions. Scheming men made religion the watch-word, and roused a slumbering fanaticism by a cry of compulsory proselytism. The very evil it dreaded overtook the Government, and the false religion it supported and strengthened was made the occasion of its calamity. By her timid pandering to superstitious prejudices, Britain lost respect and character for sincerity. This, then, is one great sin, and one main cause of the recent troubles.

2. The second cause to which we refer is a defective Educational System. Science and Literature are taught efficiently in the Government Schools and Colleges, and the graduates have nothing to fear from a comparison in these things with the majority of British students. There is no sinful deficiency there. The head is instructed and educated, the powers of reason are awakened, and an adaptation for the discharge of business is produced. Hindoos are made men of business, soldiers, engineers, and other professions. But there is

a defect in their education nevertheless—a defect which involves guilt in those who provide the education—a defect, the natural consequence of which is, such terrible events as India has now passed through. Science and Literature are taught, but Religion and true morality are overlooked. The heart has been neglected; the moral feelings are unawakened; conscience has never been taught to speak. The love of God is never inculcated. Nothing can remedy these defects. Educate Hindoos without religion, and you will leave them morally just what they were—cruel, blood-thirsty, treacherous, liars, licentious. Nothing can tame the savage until his heart is softened by love, and melted by the fear of God. You may polish him, and make him clean, learned, daring, independent; but he is a savage still, and his cleverness and learning, his daring and independence will only enlarge his capacity for evil, and make him more to be feared.

Now, this defect is a sin fairly chargeable on the British nation. They knew by experience the power of Gospel doctrine and Gospel morality. Devoted Christians warned them against the evil; yet in vain was their voice lifted, imploring that the poor heathen should be taught the truth which would make them free. So fearful was Government of interfering with their abominable superstitions and God-dishonouring rites, that no mention of Christianity was permitted in their Colleges and Schools. The Bible had indeed a place in the Library, but the teacher dare not explain its contents, or recommend it to his pupils. While the Koran or Hindoo Shasters might freely be spoken of, read, and commended, the Christian's Bible must be ignored. So far indeed was this hostility to Gospel truth carried, that when Chambers' moral Class Book was introduced into the schools, the Ten Commandments were, by authority, cancelled.

Now, mark the effect, and see again the connection between sin and suffering. Science overthrew the student's faith in the Shasters. Their monstrous fables and mad fancies died away in the light of scientific research. Religion—all the religion the Hindoo knew, was proved a lie. A Religious man became in his sight an ignorant fool. He rejected Hindooism, and with it he rejected all religion, and became a sceptic, an infidel, or an atheist. He had no fear of God before his eyes, he knew no higher duty to man than that of self-interest, and his motto was, "Let us eat and drink, for to-morrow we die." There are, no doubt, many exceptions to this result. Some have feared to cast their false religion altogether aside, and few comparatively are bold enough to follow their non-religion to its last development. Yet unquestionably such a man as Nena Sahib—miscreant though he be, savage, licentious, perjured—has in some measure Britain to accuse. Education provided by a British Government withheld from him that blessed Gospel which might have changed the tiger into the lamb, and taught him those self-denying lessons of pure love to God and man which might have made him a blessing instead of a curse to India. This, then, is the second great sin and main cause of the recent troubles. Had the Gospel been taught to the young, a very different race of men would have been in places of trust in India.

Now these two evils speak to Canada with a loud and solemn voice of warning. It is as dangerous to be in league with the Man of Sin as with the heathen idol. God will judge both, and all who uphold or are identified with either. It is as perilous to educate Canadians without the Gospel as to educate Hindoos.

Canada has struck hands with the Pope. At the beck of Popish bishops our public men have sacrificed a people's weal. Our Legislature has lent its influence to that apostate Church. They have deliberately established monasteries, nunneries, and colleges for teaching heresy and rebellion; they have rivetted

the chains on the dupes of an unholy hierarchy; they have fostered popery in every possible way, and dared not to offend it. Popery has been petted and pampered. Protestants have looked on with indifference, while generation after generation of French Canadians have gone deluded into eternity, no adequate effort having been made to enlighten and to save them. Will not God visit for these things?

The retribution may not be with fire and sword, but it will come. We may not feel it, but our children will. We have made the first concessions to Popery, God only knows what generation will feel the last effects. Already poverty and barrenness mar parts of our fair country. Jesuitism is doing its sure work, if not in bringing us under the dominion of Rome, yet in producing immorality, the defiance of law, and popular ignorance. If in Scotland, the influence of Popery, introduced with Irish labourers, is so great as to require the special attention of Christians, then surely we have cause for fear in Canada. Popery cannot rest till everything is under her iron heel—till liberty lies lifeless; and to accomplish this all means will be used, it matters not what may be the effect. Far better, in the estimation of the Jesuit, is a Roman Catholic desert, moral, spiritual, and material, than a Protestant paradise. Let us learn from India's calamity that it is a sinful and a dangerous thing to tamper with Popery,—that to do this is to provoke God's anger on our nation.

Our educational system also, deserves attention. A merely secular education is not what we need. That is all well, but it is not enough. Our school Act though not all we could wish, is perhaps as good as we can obtain, if we except the clause for separate schools. While sectarian teaching is forbidden, there is nothing to prevent a religious education being given. The Bible, and even other religious books may be used where all parties are agreed; and the doctrines and morality of the Gospel may be freely inculcated. But while this liberty is granted by law, we regret the practice in the majority of schools. It is unhappily not too strong a statement to say that a majority of the teachers are in the habit of neglecting all form of religion, and in many schools where the Bible is used it is nothing but a form. The youth of our country are growing up for the most part with hearts uninfluenced, so far at least as the instruction of six days of the week goes, by the morality or religion of the Bible. They are well instructed in head learning, but the cultivation of the heart is defective. And we much fear that the exclusion of direct religious instruction in the school is having a disastrous effect upon the pupils. Parents and trustees are however, principally to blame. The remedy is in their hands. No teacher should be engaged of whom it is not certainly known that he will exert a moral and religious influence on his pupils. Parents and trustees should, besides, strengthen the teacher's hands by their countenance and advice.

In looking at our rising youth in the light of India's troubles, we confess great fears as to the morality of our future Canada. We are fast drifting towards a morality not uncommon in the United States. Our mixed population, our religious differences, and the unsettled state of our society, all have their influence in producing an unsatisfactory result. To whatever source all this may be traced, we cannot shut our eyes to the fact, that violence, licentiousness, debauchery, dishonesty, Sabbath profanation, and irreligion are alarmingly prevalent among the people and youth of our land. If there is not an improvement in this respect, these sins will certainly bring their own punishment. We may well tremble for Canada when we see what education apart from religion has done in India.

To divert these evils, professing Christians should boldly avow their God-derived religion, and give it a supreme place in national economy. Protestants should maintain their Bible intact and inculcate its perfect morality. Nothing

but an energetic resistance to Romish power and superstition can save Canada; nothing but training the young in the fear of God will avert God's wrath and bring down his blessing.

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### OUR CHURCH MUSIC.

The music in our Presbyterian Churches is still in a very backward state. Notwithstanding all the efforts that have been put forth for its improvement for some years past, the subject has never assumed that place, which its importance demands. It has, been thought sufficient to have meetings once a week for the mere purpose of practising psalm tunes, which are learned by the ear, while little or no attempt is made to teach the members of our congregations to sing in parts. The consequence is that no apparent progress is made in this most essential part of our worship. Nothing in general is to be heard in our Churches but a set of the most discordant sounds, without any regard to tune or time. As long as this indifference exists to the manner in which this most delightful and cheering part of our Church service is performed, it is vain to hope that any approach will be made towards a better state of things. Indifference to Church music seems to arise in a great measure from the idea that *fine* music, or to speak more correctly, *good* music is incompatible with true devotional singing, or singing with the heart. And on this account it is thought better to have indifferent or even bad music, than fine singing without having engagement of the heart. There are even many who think that there is something highly objectionable in singing over sacred words with the view of acquiring a competent knowledge of the music adapted to these words. Now all such objections proceed from mistaken views of the subject. Whilst we freely admit that fine music may be substituted for what is of far greater moment, namely, singing with the heart unto the Lord, yet that there is any necessary connection between skilled music and heartless singing we positively and stoutly deny. As well might it be affirmed, that to train and discipline soldiers to act in concert in accordance with certain rules or tactics damps their ardour and destroys their individual courage. On the contrary, it is well known that this very training and discipline gives a ten-fold energy to their individual and collective prowess. What a comely and animating spectacle would our various worshipping assemblies present to the eye of every true servant of the Lord Jesus, if every individual member would join with heart and soul in one unbroken strain of harmonious praise to the common God and Father! Nor is this desirable state of things quite so utopian or impracticable as many are apt to suppose. Let but a proper degree of attention be given to the subject; let but one of our congregations set the example; let it be shown that good congregational singing is attainable, and the end will soon be gained. But it may be necessary in order that the improvement for which we now contend may be attained, to point out in a few words the means which must be used for this purpose. The *first* great requisite which we would insist upon is an efficient and skilful teacher of sacred music, one who is not only a good singer himself, but has a good method of instructing others in the theory and practice of vocal music. In order to this he must be well acquainted with the best and most improved methods of tuition, and with the management of the voice as an organ of music. If such men could be procured they would be a blessing to the Church. The *second* great requisite is that those who desire to make any progress in church music, should learn musical notations. This implies that they should be thoroughly initiated into the different scales of sound, the different length of the notes with the different cleffs, the kinds of time, and in short with all

the minutiae relating to musical science. And though, no doubt, this is somewhat irksome at first, yet eventually by practice and familiarity it becomes easy and even pleasant. Without this kind of training it is vain for any one to expect to be able to sing even the simple melody with propriety, and still less to sing effectively in parts. The *third* requisite is that a certain degree of facility in reading music should be acquired. This is far from being a very difficult or laborious acquirement. If the pupils be only well instructed in the various intervals, such as *seconds, thirds and fifths*, it is astonishing what facility may be soon attained in giving the proper sounds of the notes almost at first sight. Not unfrequently some of the parts are composed of repetitions of the same note through a whole line; hence it is that when the key-note of each part is understood, and can be sounded, it is comparatively an easy business to sound the notes that follow.

We hinted at the beginning of this article that for congregations or associations to meet once a week for practice is not enough, and we would say more positively that we would consider two meetings at least, and perhaps three, as absolutely necessary for those who never studied the subject before, to make any sensible progress. When they have acquired a competent knowledge of the theory and practice of music, frequent meetings will not be so necessary.

But the question is (and it is one of great importance) how can the teachings of the week be made most available on the Sabbath? We are certainly of opinion that the only way in which they can be made to tell upon the congregation is to secure that those, who have been instructed in the way indicated above, should sit together in the church. To have them scattered throughout the different parts of the church, particularly where the church is large, will never answer the purpose. They must sit together, otherwise the effect of their training will be completely lost and dissipated. The case would be different, if all the members of the congregation were equally disposed to acquire a correct mode of singing the praises of God. But, so long as only small sections of a congregation can by any means be induced to attend the weekly meetings for singing, and so long as so many are content to sing after their own fashion, a choir or company is absolutely necessary. Only in this way will the correct music be properly heard, and it will give a character to the singing of the congregation. I do not see that any well-grounded objection can be taken to this arrangement, any more than to the preceptor himself leading the singing in his own person. Just place that important functionary in an ordinary pew among the rest of the congregation, and it will soon appear what confusion would ensue from such an arrangement. If the choir be members of the congregation, and if it be kept under proper ecclesiastical control, and not permitted to sing any tunes but what may be easily followed by the great body of the worshippers, it appears to me that the mere fact of their sitting together will detract nothing from the solemnity of divine worship, but on the contrary will add materially to the beauty and effectiveness of the public praise. I am quite aware that bands or choirs in churches are objected to on the ground, that when they conduct the music the rest of the congregation cease to join audibly in the singing. This undoubtedly is frequently the case, but only when choirs desert the simple melodies, and choose difficult and intricate pieces of music, consisting of fugues and repeats, and other matters of that kind. But when the choir confines itself to the ordinary tunes, that every one, with any pretensions to a musical ear, may easily follow, no such evils result. It seems to us that a well-trained choir is a great assistance to a congregation in singing the praises of God. The fact is, that without a choir, the best teaching will go for nothing, and the preceptor may labour for years and never see any the least fruit of his labours.

While we are upon the subject of church Music, we would suggest that it ought to be made a branch of education in all the common schools. If the young



were instructed in music from their earliest years, they would be spared the drudgery of learning the elements of music in after life. This is the case in all the schools in Germany, and thus the children and people there have acquired a taste for it, and become great proficient in this most delightful art.

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## RELIGION IN ENGLAND.

*(From the Colonial Presbyterian, N. B.)*

There are many features in the religious condition of England at the present time which are exceedingly encouraging and suggestive. Though the incredible ignorance and unaccountable stupidity of the masses, seem to prepare them to become the ready victims of Popery, which is putting forth immense efforts for the conversion of that country, there is reason to believe that the humbler classes cherish, at least, an unintelligent hatred to that vast politico-religious conspiracy against the liberties of mankind. The Mormon emissary has been more successful amongst this class, than even the Jesuit. The defections from Protestantism in the higher ranks have been less frequent of late, and with regard to some of the latest trophies of Popery, they are persons who have been far more distinguished by the number of their titles, than by the extent of their intelligence. Some years ago, fears were entertained that the highest person in the realm, was not free from a Puseyistic bias, and an unfortunate refusal to attend worship in the Established Church of Scotland during a royal sojourn in that country, and a temporary preference for the private ministerial services of a minister of the Scottish Episcopal Church, a Dissenter in Scotland and a Puseyite in England, helped to deepen the apprehensions of all who loved the Sovereign, and were attached to the dynasty of which she is by far the fairest ornament. These fears have since been dispelled, and notwithstanding some ungenial influences in the court, and not far from the throne, there is reason to hope that we are governed by a Queen, who is not only by necessity of state, but of her own free and intelligent choice, a Protestant.

Her excellent judgment in the case of the sermon of Mr. Caird, and the decided and unprecedented step which she took in requesting its perusal in manuscript, and commanding its publication, reflected much honor upon her, and proved a real service to the cause of evangelical religion. To whatever human instrumentality it is to be attributed, the recent appointments to the Episcopal bench, have filled the hearts of all true Protestants with feelings of joy and gratitude. To Presbyterians, indeed, it may seem a most unhappy circumstance, to use language which is scarcely strong enough for the occasion, that the appointment of bishops should rest with, and be determined by the political party which may be in the ascendant for the time being; with Lord Palmerston to-day, whose bishops have all been taken from the ranks of the evangelical hard-working clergy: with Mr. Gladstone to-morrow, who would, if he consulted his own predilections, bestow a mitre upon Dr. Pusey. But just in proportion as the danger of bad appointments is considerable, do we rejoice all the more in the choice which has from time to time been made. Happily too a spirit of revival has passed over the English church. Throughout the country, in Liverpool, Birmingham, and Manchester, and especially in London, churches may now be found crowded with eager hearers, which used to be only to be found either altogether empty or only partially filled. The ancient power of the Gospel has thus been manifested, and in respect to the vast outlying population, they are not only attracted by the eloquent and successful ministrations of some young dissenting ministers, who have effected the great modern marvel of making the

church as attractive as the theatre, but they are now assiduously sought after by the clergy of the Established church, who more by moral means, than by the favor of acts of Parliament, are becoming the ministers of the people.

After hearing of these and other kindred circumstances, upon the future religion of England in respect to its external denominational form, it is, perhaps, premature to speculate. Nevertheless the subject has already occupied attention. An influential English Journal not long since expressed its apprehensions of a future amalgamation of religious bodies in which Presbytery should have a prominent place. Dr. Archibald Campbell Tait, a Scotchman, (once a Presbyterian and the fellow student of James Halley at Glasgow College,) has been made Bishop of London. Dr. McCrie, son of the eminent Biographer of Knox, has been brought from Edinburgh to the English Capital, and has published an inaugural address in which he shows that Presbytery was indigenous to England, nay to the Church of England, and not a plant of foreign growth; and that the attitude of Presbytery towards the Church of England was not one of demolition, but of moderate reform and toleration of things indifferent in accordance with the sentiments of some of England's best ministers, who were in great numbers ejected from their livings:—the whole tone of the address, pointing to the possibility of future reconciliation. Besides all this, several Congregationalists, among these Dr. Campbell, had spoken in the highest terms of the Westminster Standards, of "those blessed books, the Larger and Shorter Catechism," declaring that "a revived attention to them would be a happy omen for the Church of God. To the Journal before referred to, all these things seemed to point to the result which he apprehended.

We would willingly embrace, as a hope, what that journal pointed out as a ground of alarm. We could point out many other circumstances favorable to this hope, which our limits will not permit us now to mention. It is certain that a great religious change is passing over England, which may soon make itself palpable in outward forms, nor is this change confined to any one denomination. We agree with Dr. McCrie, that Presbytery may have something, nay much, to learn from the Church of England, as it will be found able to afford some commendable modes of primitive apostolic Christianity. It is certainly a great evil in the church of England, that she should be so lax in her doctrinal requirements as to admit within her pale Arminianism and Calvinism, and these numerous isms represented by Jowett and Maurice, and Pusey and Kingsley, and yet so strict in reference to matters of worship, as to cut herself off from all ecclesiastical intercourse with those who bear the greatest resemblance to the men of whom she has most reason to feel proud. Some slight organic changes in this respect might lead to others for which we could scarcely now venture to hope. As bearing upon this result, our readers will not forget the most significant meeting held in Lambeth Palace, in reference to the Evangelical Alliance. It ought to have been mentioned, that Presbytery was represented in that meeting, in the person of the Rev. William Chalmers of London. The English press has well pointed out that the objects of that meeting, in which "the Chief Minister of the English Church opened his halls to the representatives of English non-conformists" were such as were dear to the hearts of some of the greatest ornaments of the English Church. It is no less certain that Calvin, from his bed of sickness, wrote many a letter bearing upon the union of English and Continental Protestants, and that Oliver Cromwell, (the powerful patron of the persecuted Waldenses,) laboured not a little to bring about that consummation. Perhaps it may be given to us to see many things which statesmen and reformers desired to see, and have not seen them, and to hear many things which they desired to hear and have not heard them. If not to us, it will, we believe, be given to "the church of the Future."

## WORDS OF THE WISE.

## EPISTLE OF ST. IGNATIUS TO THE EPHESIANS, A. D. 107.

Wherefore let no man deceive you ; as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention, nor strife among you, to trouble you, ye must needs live according to God's will. My soul be for yours ; and I myself the expiatory offering for your church of Ephesus, so famous throughout the world. They that are of the flesh cannot do the works of the spirit neither they that are of the spirit the works of the flesh. As he that has faith, cannot be an infidel ; nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual ; forasmuch as ye do all things in Jesus Christ.

Nevertheless I have heard of some who have passed by you, having perverse doctrine ; whom ye did not suffer to sow among you ; but stopped your ears, that ye might not receive those things that were sown by them : as being the stones of the temple of the father, prepared for his building ; and drawn up on high by the cross of Christ, as by an engine ; using the Holy Ghost as a rope : your faith being your support ; and your charity the way that leads unto God. Ye are therefore, with all your companions in the same journey, full of God ; his spiritual temples, full of Christ ; full of holiness, adorned in all things with the commands of Christ ; in whom also I rejoice that I have been thought worthy by this present epistle to converse and joy together with you ; that with respect to the other life, ye love nothing but God only.

Pray also without ceasing for other men : For there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, if they will be no other way. Be ye mild at their anger ; humble at their boasting ; to their blasphemies, return your prayers : to their error, your firmness in the faith ; when they are cruel, be ye gentle ; not endeavouring to imitate their ways ; (Let us be their brethren in all kindness and moderation, but let us be followers of the Lord ; for who was ever more unjustly used ? more destitute ? more despised ?) That so no herb of the devil may be found in you ; but ye may remain in all holiness and sobriety both of body and spirit, in Christ Jesus.

The last times are come upon us ; let us therefore be very reverent, and fear the long-suffering of God, that it be not to us unto condemnation. For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy ; that by the one or other, of these we may be found in Christ Jesus, unto true life. Besides Him, let nothing be worthy of you ; for whom also I bear about these bonds, those spiritual jewels, in which I would to God that I might arise through your prayers ; of which I entreat you to make me always partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the Apostles, through the power of Jesus Christ.

I know both who I am, and to whom I write, I, a person condemned ; ye, such as have obtained mercy ; I, exposed to danger ; ye, confirmed against danger. Ye are the passage of those that are killed for God ; the companions of Paul in the mysteries of the Gospel ; the holy, the martyr, the deservedly most happy Paul ; at whose feet I shall be found, when I shall have attained unto God ; who throughout all his epistle makes mention of you in Christ Jesus.

Let it be your care, therefore, to come more fully together, to the praise and glory of God. For when ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is dissolved by the unity of your faith. And indeed, nothing is better than peace ; by which all war both spiritual and earthly, is abolished.

Of all which nothing is hid from you, if ye have perfect faith and charity in Christ Jesus, which are the beginning and end of life. For the beginning is faith; the end charity. And these two joined together, are of God; but all other things which concern a holy life are the consequences of these. No man professing a true faith, sinneth; neither does he who has charity, hate any. The tree is made manifest by its fruit: so they who profess themselves to be Christians, are known by what they do. For Christianity is not the work of an outward profession; but shews itself in the power of faith, if a man be found faithful unto the end.

It is better for a man to hold his peace, and be; than to say he is a Christian; and not to be. It is good to teach; if what he says, he does likewise. There is therefore one master who spake, and it was done: and even those things which he did without speaking, are worthy of the Father. He that possesses the word of Jesus, is truly able to bear his very silence, that he may be perfect; and both do according to what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto him. Let us therefore do all things, as becomes those who have God dwelling in them; that we may be his temples, and he may be our God; as also he is, and will manifest himself before our faces, by those things for which we justly love him.

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## POETRY.

### THE SECOND ADVENT.

In the hush of the silent midnight  
 Shall the cry of His coming be,  
 When the day of the Lord's appearing  
 Shall flash 'er earth and sea?  
 Shall it be at the morn's awaking,  
 And the beams of the golden sun  
 Grow pale and be quenched for ever,  
 When his journey is just begun?

We know not—we ween not, the hour,  
 But we know that the time must be,  
 When earth, with its clouds and shadows,  
 Will shrink, and tremble, and flee—  
 Will shrink to its deepest centre,  
 And render before His throne,  
 The jewels the Lord will gather,  
 The gems that He calls His own.

Then bright in heaven's noonday splendour,  
 And robed like the dazzling snow,  
 The saints to their many mansions,  
 The chosen and blest, shall go;  
 And songs of angelic gladness  
 Be borne on celestial air,  
 To welcome the mighty gathering,—  
 The throng that shall enter there.

And, oh! in that awful parting,  
 That day of unchanging doom,  
 When earth shall give up her millions,  
 And empty her every tomb,  
 May we find in the Judge, a Saviour!  
 A friend whom we know and love,  
 And be bidden by Him to enter  
 The courts of His house above.

A. J. W.

## REVIEWS AND NOTICES OF BOOKS.

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA; including a Sketch of Sixteen Years' Residence in the Interior of Africa, &c. &c. By DAVID LIVINGSTONE, LL.D. &c. With Portrait, Map, and numerous Illustrations. 8vo., pp. 732, \$3. *New York, Harper & Brothers; Montreal, B. Dawson.*

This book is unquestionably the most interesting as well as most important that has been published this season. Dr. Livingstone, its distinguished author, has, since his return to Britain about a year ago, met with the most cordial and flattering reception from all classes of people. His enterprise is universally regarded as having been most successful, and as opening up glorious prospects for religion and civilization on the African continent. We know now how and where to plant missions, and what are the obstacles to the development of Africa's material resources. Our Colonial Governors, with this work in their hands, are not now likely to be duped by the artful and knavish Dutch Boers; and it is to be hoped that the evidence which this book affords of the palpable violation of the treaty made with that people by which they obtained what is termed the "Orange sovereignty," will lead to the resumption of British authority in these territories. It is evident that the Dutch Boers are no friends to the Aborigines,—that they reduce them to slavery whenever an opportunity offers,—that they make war upon defenceless villages and kidnap little children to be brought up as household slaves. It would appear that with the exception of the Caffres,—the "splendid savages,"—all the other tribes in the interior are exceedingly friendly to the British government and people, and, by judicious treatment, might become our firmest allies. To prevent this has hitherto been the great object of the Boers; and taking advantage of the ignorance of our government officials, they have been but too successful in their efforts. This book greatly enlarges the domain of our scientific knowledge of Africa,—it settles the latitude and longitude of places and rivers, before but imperfectly known,—reveals for the first time to Europe the existence of great rivers and lakes where before nothing was supposed to exist but arid plains of sand. To the naturalist this book is especially interesting. It relates many new facts regarding the habits and instincts of well-known animals, and describes many new and peculiar species of both animals and plants. In the department of Geology Dr. Livingstone is evidently no scientist. An admirable section of the continent is given from his observations, and we know now something satisfactory of the rocky strata of this vast country. In structure the country across in the track of our traveller presents features in many respects not unlike that which a section of Canada from the Atlantic to the Pacific would represent. There is only this difference, that in Africa there appear to be no tertiary deposits at all. The strata are chiefly primary. Granite and porphyry and trap and silurian schists, overlaid with calcareous tufa, everywhere abound; and in many cases the azoic rocks are driven up through the overlying strata, crystalizing the sandstone and coal, which is found on the eastern side of the country, and with which they come in contact. There must therefore have been violent convulsions of nature and extreme volcanic action over the whole continent subsequent to the era of the coal formations. After the elevation of the silurian sea bottom, there seems also to have been a subsidence of the land both in the east and west. In these parts horizontal strata of sandstone are seen in which are found fossil palms and coniferous trees, overlying which there is a conglomerate of rounded shingle in

a matrix of sandstone. The land is thus very old,—greatly older than Europe. Its southern part has undergone fewer changes and convulsions than the northern regions of the world. Africa was a continent basking under its tropical sun and covered with palms and cone-bearing trees, and it may be with its antique bonobas and elegant acacias, the favorite haunts of elephants, rhinoceros and hippopotami, while Europe was for the most part under the dominion of the sea, and was passing through its numerous and curious stages of geological history and animal life. The people of Africa are not unlike their rocks. They are still old. The ages of antiquity seem to linger among them. Only on the coasts east, west, north and south have they received any influence from European or modern civilization. Patriarchal government in all its integrity, and with all its ancient virtues and vices, still prevails among all the tribes. The rite of circumcision is very general everywhere; and remnants of Egyptian mythology, and especially of animal worship, are very visible in their few religious rites and traditions. Many interesting notes on Ethnology are also scattered over these pages, which will be of signal service to science. But while Dr. Livingstone has thus contributed by his labours largely to augment our knowledge of the physical condition of Africa, this was but a secondary object of his travels and researches. He went to the heathen, not as a *savant*, but as a missionary of the Cross. He carried with him in all his wanderings the bread of life, and sought information as to the best way of evangelizing, and so bringing within the domain of Christian civilization, the swarthy children of the desert. That his labours will result in everlasting benefit to the country we fondly trust. The introduction of agriculture, and of legitimate commerce in cotton, oil, ivory and other products, will be an effectual means of destroying the infamous slave-trade; and the Gospel in the hands of faithful missionaries will elevate these degraded peoples into the ranks of Christian men.

Dr. Livingstone has acted wisely in prefixing to his work some account of his own early history. The want of such a statement is a great blank in many a book of travels. It is remarkable how large a number of African explorers have been Scotchmen. Bruce, Mungo Park, Laing, Clapperton, Cumming, Moffat, and Livingstone, are among the chief. From the land of the mountain and the flood, and from the example of an illustrious ancestry, these men acquired that calm, steady, untiring perseverance, without which they could not have explored the African deserts. Dr. Livingstone was of humble origin. His grandfather migrated from Ulva, one of the Western Islands of Scotland, and settled in the cotton-mill village of Blantyre, on the Clyde, about seven miles from Glasgow. At ten years of age David was sent to the mill in the capacity of a "piecer." Part of the first week's wages earned by this boy was spent in the purchase of "Ruddiman's Rudiments of Latin"; and his study of the classics, thus begun, was continued at the evening-school from eight to ten, and frequently prolonged till midnight. After a time he attended the University of Glasgow in the winter months, and supported himself by spinning in the summer. "Looking back now," says he, "on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training." Having completed a course of medical and literary study at Glasgow University, Dr. Livingstone was admitted a licentiate of the Faculty of Physicians and Surgeons. But it was never his intention to practice in his profession. Having come under the power of divine grace, he early resolved to dedicate himself to the work of missions, and, with a view of qualifying for this service, had acquired a medical education. For some time he studied theology under Dr. Wardlaw of Glasgow, but subsequently he placed himself under the direction of the London Missionary Society, with the intention of proceeding to China. The opium war was, how-

over, then *raging*, and led to a change in his plans, and to his joining the mission in South Africa which had been commenced by his father-in-law, Mr. Moffat. For this destination he embarked in 1840. Having reached Kuruman, the furthest inland station, he remained there for a few months to acquire a knowledge of the people—their habits and language. For this purpose he cut himself entirely off from European society for six months. In 1843 he settled in the valley of the Mobatsa, among the Bakwain people. His subsequent efforts for the heathen led him north, and to the discovery of the great inland lake Ngami and the course of the great river Zambesi. With the utmost ardour and perseverance, he traversed the whole country from east to west, and has, by the good providence of God, been spared to narrate his labours and discoveries, and to enter into important arrangements for the evangelization of Africa. His highly interesting book, with its admirable illustrations and maps, will we trust be extensively read, and its statements deeply pondered, by the Church of Christ. Many thousand copies have by this time been circulated over the country; the result of which will we trust be a deeper interest in African missions, and liberal contributions to send the Gospel to the heathen there. Dr. Livingstone has departed again on his errand of mercy and philanthropy. He first proceeds to Lisbon to secure the co-operation of the Portuguese government, who have extensive influence on the east and west coasts of Africa. We are gratified to find that the government of Lord Palmerston has proposed a vote of £5000 to aid this interprising missionary in his efforts to open up the interior of Africa to the commerce, civilization and Christianity of England.

Of the effects of Christian instruction upon the Griquas and Bechuanas, the following account is given:—

“My first impressions of the progress made were, that the accounts of the effects of the gospel among them had been too highly coloured. I expected a higher degree of Christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams than others, but I expected character, such as we imagine the primitive disciples had,—and was disappointed. When, however, I passed on to the true heathen in the countries beyond the sphere of missionary influence, and could compare the people there with the Christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe or scientific way, the change effected by the missionary movement would be considered unquestionably great.”

The religious belief of the Bechuanas appears to have embraced more positive truth, though in the dead letter only, than that of most other forms of heathenism:—

“On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God, and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects. Respecting their sense of right and wrong, they profess that nothing we indicate as sin ever appeared to them as otherwise, except the statement that it was wrong to have more wives than one; and they declare that they spoke in the same way of the direct influence exercised by God in giving rain in answer to prayers of the rain-makers, and in granting deliverance in times of danger, as they do now, before they ever heard of white men. The want, however, of any form of public worship, or of idols, or of formal prayers or sacrifice, make both Caffres and Bechuanas appear as among the most godless races of mortals known anywhere. But though they all possess a distinct knowledge of a Deity and of a future state, they show so little reverence, and feel so little connection with either, that it is not surprising that some have supposed them entirely ignorant on the subject.”

The first tribe reached, after the passage of the desert, was the Makololo, the most remarkable people met with in the whole expedition. They are a race of conquerors who came about thirty years ago from the south, from the neighbourhood of the Kuruman at the time when an immense horde of savages are

described by Mr. Moffatt to have been driven back by the Griquas. They have extended their rule over a very large district of country, inhabited by great numbers of negro tribes indiscriminately termed Malalaka. The subjected tribes lived very independently under the conquerors, paying a kind of tribute in labour. Escape to other tribes is so easy, that the Makololo are compelled to treat them rather as children than as slaves. The chief of this tribe, Sebituane, who led them from the south, was a most renowned and determined warrior. It was certain death for any of his followers to turn their back upon the enemy. He was remarkably informed upon every subject which could be brought to his knowledge, was most hospitable even to the poorest of strangers, and was kind and affable to all. Dr. Livingstone met him on his first tour to the Zambesi in 1851. Sebituane greatly favoured his project, and had agreed to receive him as a missionary. He, however, took ill and died before Dr. Livingstone had left his capital, Linyanti. A most touching account is given of the closing scenes of the life of this poor heathen chief:—

“On the Sunday afternoon in which he died, when our usual religious service was over I visited him with my little boy Robert. ‘Come near,’ said Sebituane, ‘and see if I am any longer a man; I am done.’ He was thus sensible of the dangerous nature of his disease, so I ventured to assent, and added a single sentence regarding hope after death. ‘Why do you speak of death?’ said one of a relay of fresh doctors: ‘Sebituane will never die.’ If I had persisted, the impression would have been produced that by speaking about it I wished him to die. After sitting with him some time, and commending him to the mercy of God, I rose to depart, when the dying chieftain, raising himself up a little from his prone position, called a servant, and said, ‘Take Robert to Maunku [one of his wives], and tell her to give him some milk.’ These were the last words of Sebituane.”

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DISCOVERIES IN NORTH AND CENTRAL AFRICA IN THE YEARS 1849–1855. By HENRY BARTH;

Ph. D., &c. In three volumes; Vol. II., pp. 709. *New York, Harper & Brothers  
Montreal, B. Dawson.*

We have, in a previous number of this Magazine, noticed this great work, on the appearance of the first volume of the American reprint. The second volume, now before us, is replete with fresh and important information regarding the scenery, population, politics, and industrial products of Negroland. The illustrations are abundant, and very well executed.

The simultaneous appearance of Dr. Livingstone's narrative ought not to cast Dr. Barth's into the shade. The regions explored are quite different, and the results arrived at by both travellers are of the highest value in a philanthropic and religious, as well as in a geographical and a commercial point of view. We trust that Barth's Travels and Discoveries will become as popular as Mungo Park's were in our own youthful days. They are as interesting as a romance.

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MIA AND CHARLIE, OR A WEEK'S HOLIDAY AT RYDALE RECTORY. *New York, Robert Carter & Brothers; Montreal, B. Dawson.* 1858.

This is a charming English book for young readers, and will form an admirable new year's or birthday gift to any intelligent boy or girl. It is well written, beautifully illustrated, and full of good and generous sentiment.



## SUMMARY OF INTELLIGENCE.

## ECCLESIASTICAL AND MISSIONARY.

**OPEN AIR PREACHING IN SCOTLAND.**—The Rev. Dr. Roxburgh, as convener of the Home Mission Committee of the Free Church of Scotland, reports abundant evangelistic labors during the past summer. Ninety earnest and devoted ministers of our Church were engaged, in thirteen necessitous places, in proclaiming the gospel under the open vault of heaven to thousands, many of whom had never heard it before. The success has been remarkable. A taste for the services of the sanctuary has in some been awakened, in others revived. A wish in many quarters has been expressed for a permanent supply of or'innances; and the Committee hope that the liberal amount of the collection on this occasion will enable them to gratify a wish which it would be a sin to disappoint. The deputies moreover, have described, in touching colours, cases of utterly neglected and destitute localities, so numerous that the Committee feel as if they were unable to overtake one fourth of the work which they ought to be placed in circumstances to accomplish.

## CONVENTION OF FOUR SYNODS IN THE UNITED STATES.

A very interesting and important meeting was lately held at Pittsburgh, to consider the state of religion and pray for its revival. Three hundred ministers, and a thousand ruling elders were present from the old school synods of Pittsburgh, Ohio, Wheeling, and Alleghany. The idea of such a meeting was a very happy one, and it was most devoutly carried out. An admirable pastoral letter was prepared, and has been widely published. After referring to revivals in former days, and to the present want of revival, the letter points out the following means for a revival.—individual self-inspection, wrestling with God in secret prayer, and the putting away of all known hindrances. The following counsels we think very well timed and judicious.—

“If there be bickerings and alienations among the members, if there be coolness and distance toward the ministers or ruling elders, if there be habitual absence from the prayer-meeting and the closet, if there be a lack of family religion, if there be formality in prayer; if there be grievous withholding of means or labours from Christ's cause; if there be a dull *routine-work* among us in the ministry, and especially if we have failed to *come together*, Pastors, Ruling Elders, and People, in a lively sympathy, going from house to house, and speaking often one to another, watching for souls as they that must give account—let us hasten at the outset to put away all these stumbling blocks. Brethren, let us not grieve the Spirit of God, nor quench the Holy Spirit.

In the judgment of this Synod, an important means, not duly estimated by the ministry, nor by many of the people, is *Expository Preaching*. Yet, if the hearers have become fond of orations from a text, or elaborate essays, with a passage of God's word for a motto, there is all the greater need of returning to the more scriptural method. Though our blessed Lord once preached from a single text, (Luke iv. 18,) his more common practice was to “*ExPOUND* unto them in all the Scriptures the things concerning himself, beginning at Moses and all the prophets.” Luke xxiv. 27. And it was the talking by the way, and *opening to them the Scriptures*, that made their hearts burn within them. Peter, at Pentecost, gave a simple, pungent exposition of a whole paragraph in Joel's prophecy, and behold the result. Paul, “as his manner was, went in unto the Jewish synagogue, and three Sabbath days reasoned with them out of the Scriptures, *OPENING* and *alleging* (setting forth) that Christ must needs have suffered. Acts xvii. 3. If it seem not so popular in any quarters, or if it appear to any to trammel the oratory of the speaker, yet we must all the more earnestly look to God to bless his own word, as he has promised. And so far from exposition being inconsistent with eloquence, the true pulpit eloquence is the earnest and adequate opening of these lively oracles. Apollon was “an eloquent man, and mighty in the Scriptures.” Our business with the people is to “*preach the Word*,” “*rightly dividing*,” (with surgical exactness,) “the word of truth”—“*bringing out of the treasure, things new and old*”—if any *novelties*, yet always *scriptural* novelties. And if any declaration or exhortation of this body be requisite to enforce this high duty, we solemnly exhort to this practice of *expository preaching*, as in our judgment, a great want of the times, and an important means for a revival of true religion among us.

And closely connected with this, as a scriptural means for revival, is the work of *Catechetical instruction*. “*Lovest thou me?*” saith the Master. Then the first charge, and also the leading test of ministerial fidelity to the flock is, “*FRED MY LAMBS*.” No ministerial or parochial labours can dispense with this. A training to the Westminster Catechism is the high privilege of the children of our beloved Presbyterian Church—their Christian birth-right. Alas for the families and the churches where it is not vigor-

only prosecuted; where any other Sabbath-school literature crowds out these precious formularies of doctrine, and where any miscellaneous teaching dispenses with these scriptural rudiments. Luke professed, in his Gospel narrative only to assure Theophilus of those things wherein he had been already *catechized*.—Luke i. 4. Has this practice of our fathers fallen into disrepute and disuse among any of you? We exhort you, return to it with keen relish. Is not this neglect a reason why they, who, for the time they have lived in our Church, ought to be teachers, "have need that one teach them again which be the first principles of the oracles of God," and are unskilful in the doctrine of justification.—Heb. iv. 12.

**MISSION TO THE BULGARIANS.**—The American Episcopal Methodist Church has founded a new Mission in Bulgaria. The stations occupied are Varna and Schuza. The correspondent of the *News of the Churches* at Constantinople anticipates that the Missionaries will be well received by the Bulgarians, who have an aversion to the Greek Bishops and Priests, and who have shown for years past a great desire to procure copies of the word of God in their own tongue. Only the New Testament has been published in that language, and quite lately the Book of Psalms, and two entire editions have been sold, and two more large editions are now being printed; and, oven with these, it is almost certain that the demand will exceed the supply. To give you an idea of the eagerness with which the New Testament is bought by this people, I will just mention the fact, that last summer, Mr. Barker, the agent of the British and Foreign Bible Society in Constantinople, visited Bucharest, where there is a sub-agency, and from that place sent forth two colporteurs with Bibles, into Bulgaria. After three months they returned to Bucharest, having sold 3174 copies of the Bulgarian New Testament, and 163 copies in other languages, and the sum received for the sales was enough to cover all the expenses of the tour, and the salaries of the two men; and a balance remained of £60, which was paid into the hands of the Bible Society's agent. Surely, among a people who are thus eager to possess themselves of the Word of God, we may confidently hope that the preaching of that Word, by the living voice, will be heartily welcomed.

**AMERICAN BIBLE SOCIETY.**—The controversy regarding the alterations in the English Bible, made by this Society, continues to agitate the American Churches. At a meeting of the "Board of Managers," a long and vigorous debate took place, but no decision seems yet to have been reached. Several able and influential men, as Dr. Tyng of the Episcopal Church, and Dr. Spring of the O. S. Presbyterian Church, defended the action of the Society. But Dr. Bedell seems, at least in this question, to be a more true representative of the Episcopalians than Dr. Tyng and Dr. Potts a better spokesman for the Presbyterians than Dr. Spring. These Rev. Doctors strongly impugned the action taken, and urged that it should be abandoned. A committee was appointed to bring up a report as to the future course of the Society. There seems to be much difference of opinion regarding the importance and value of the changes made by the Society's Committee of Revision; but we have seen no sufficient answer to the constitutional objection, which is of great weight with us, that the Society has no right to make any changes whatever. The Bible Society is only the Publisher, not the Editor of the Scripture.

#### OBITUARY.

REV. DR. FLEMING.

DR. FLEMING was born at Bathgate in 1785. In the early part of the present century, he was licensed to preach the gospel in connexion with the Church of Scotland, and was first settled as minister of Bressay, in Shetland. Here he remained till 1811, when he was removed to Flisk, in Fifeshire. In 1832 he left Flisk to become minister of Clackmannan, and, after remaining there for a few years, was appointed Professor of Natural Philosophy in King's College, Aberdeen. In this situation he remained until 1845, when he accepted the chair of Natural Science in the New College, which he occupied till his death.

Besides a treatise on Meteorology, published two or three years ago, Dr. Fleming was the author of two standard works,—one on the *Philosophy of Zoology*, the other a *History of British Animals*. As a naturalist, he was universally regarded as standing in the highest rank. He was one of the first to point out, on grounds drawn both from Scripture and science, that the Noachian deluge was of partial extent; and this theory he continued to enforce with perspicuous and cogent reasoning in the chair which he has just left vacant. In the early part of his life he had profoundly studied what is called the Neptunist scheme of cosmogony; and to the last he was, as a naturalist, perhaps too jealous of all opposing or independent theories. Besides the regular works which we have mentioned, he was the author of many articles in the *Encyclopædia Britannica*, and the *Edinburgh Philosophical Journal*.

Dr. Fleming died very suddenly on the 18th ultimo. He had attended to his ordinary duties at his class on the previous day.—*Abridged from the Witness.*

## LITERARY.

THE JOURNAL OF SACRED LITERATURE for October discusses with much ability the History of the Sabbath under the Old Testament Dispensation, its Divine origin and universal obligation; the Biblical revision movement, which is viewed with favour; Stanley's Sinai and Palestine, in a critical spirit, also the periods of our Lord's Life and Ministry; in which there is a defence of the common traditions regarding Christmas and other Holy days associated with Christ's life.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW for October retains its highly literary and religious character. The most noticeable original article in the present number is that on Unitarianism in New England and Theodore Parker, in which a most interesting and comprehensive view is given of the position and opinions of this popular preacher.

NEW HISTORICAL ATLAS—A work of great importance is announced as shortly to appear from the celebrated house of Julius Perthes. It is an historical and genealogical atlas of all known countries of the world, from the birth of Christ down to our own times. Dr. Carl Hopf, privat-docent in the University of Bonn, is the author; a name which is a guarantee for diligent research and unwearyed study. The book will be completed in nine parts.

THE CODEX ARGENTÆUS.—Dr. Leo, of Berlin, who, in the course of last year, as we formerly mentioned, made a journey to Upsala, to superintend the copying by photography, on plates of glass, of the celebrated Codex of Uffius, has, by the advice of some distinguished scholars, made an arrangement with a Berlin publisher to reproduce, on photographic paper, fac-similes from the plate glass, and to publish the work with an explanatory text written by himself. By this means public and private libraries will be able to obtain an exact copy of the MS. for about fourteen pounds five shillings, English money.

Among the remarkable recent fruits of American learning which have come from the press, are Dr. Hodge's clear and satisfactory Commentary on First Corinthians, Dr. A. Alexander's volumes on Acts, probably his noblest as it is certainly his most interesting work, and Dr. Breckenridge's original and brilliant System of Theology. These are all Presbyterian works, and each of them is the precursor of others from their respective authors; Dr. Hodge being about to appear on Hebrews, Dr. Alexander on Matthew and Mark, and Dr. Breckenridge in a couple of additional volumes complementary of his plan.

A HUNDRED THOUSAND NEW TESTAMENTS FOR GUJARAT.—An appeal is made by Dr. Morgan of Belfast, and Mr. Mc'Kee, Irish Presbyterian Missionary in Gujrat, in the Bombay Presidency, who is at present in this country, for the collection of money to give to Gujrat one hundred thousand New Testaments in the native language. Donations for this noble object are received by the Rev. Drs. Morgan and Cook of Belfast and a number of other ministers in Ireland. The New Testament, and a portion of the Old, have been translated into Gujrat by the missionaries of the Irish General Assembly. They are still proceeding with the work of translating the whole Scriptures.

We notice the publication of a work entitled *The Ministers Directory, or Forms for the Administration of the Sacraments and Rites and Ordinances according to the use of the Church of Scotland*, from the pen of the Rev. James Anderson, Minister of Cults, of this book the U. C. Magazine remarks that "though Mr. Anderson's work is designed primarily for the Parish Minister, its usefulness need not be limited to him. As suggesting topics, and furnishing the basis on which they may re.ect their own thoughts, it is worthy the attention of Presbyterian Ministers in general. The tone is earnest and practical, the language natural and perspicuous, the sentiment, so far as we have observed appropriate sound and evangelical."

THE PUBLISHERS CIRCULAR for November, announces the following important works in process of publication:—

IN THEOLOGY and RELIGION, and attendant subjects.—Practical Sermons on the First Forty Chapters of Isaiah, by Lady Verney, Twenty Sermons preached at Manchester during the past Autumn, by Clergymen of the Church of England; Precepts for the Conduct of Life; Sunday Sun-line, Christianity in the First Three Centuries, being Lectures by Merle d'Aubigné, Dr. Bungener, Count Gasparin, and M. Viguet; Sunday, by Margaret Oliphant, Gennesaret, by the Author of The Footsteps of St. Paul; English Hearts and English Hands, by the Author of Memorials of Captain Hedley Vicars. IN HISTORY, BIOGRAPHY, &c.—The Martyr of Allainabad, by the Rev. R. Meek, a new Life of Alexander Pope, to precede Mr. Murray's edition of the Works; a new History of Modern Europe, by Thos. Dyer, 4 vols. 8vo., a Second Series of the Memoirs of the Duc de St. Simon, by Mr. St. John; School Days of Eminent Men, by John Timbs; Letters, Despatches, and other papers of the Duke of Wellington, hitherto unpublished; to be edited by the present Duke; The Cornwallis Papers and Correspondence; and a Memoir of the late Rev. R. Nesbit, of Bombay, by the Rev. J. M. Mitchell.